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Opposite the State House,
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Webster's great work is the best Dictionary
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Containing three times the amount of matter of
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most durable manner. He has on hand a large
assortment of Tablets, chimney pieces, mantels, cen-
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Greek, or any other kind of foreign marble which
he prefers, executed at short notice, and in the
most perfect style of workmanship, and in the
most durable manner.

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VOL. XXVIII.

HARTFORD, FRIDAY, NOVEMBER 30, 1849.

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NEW SERIES. VOL. XII. NO. 39

REPENTANCE UNTO LIFE.

This subject is intimately connected
with salvation. It is with a great deal
of solicitude that the sinner sometimes
propounds the inquiry, "What shall I do
to be saved?" No other question of
equal importance was ever asked.—
Man, in consequence of the apostasy,
is acknowledged to be in a state of con-
demnation. How fearful the thought!
To be a candidate for immortality—but
that only an immortality of woe! To
utter the most dismal wailings—but
these wailings never to terminate! No
wonder that when the sinner wakes up
to a sense of his lost condition, he should
both feel and express the greatest anxiety
about his future state.

Well, how can a sinner be saved?—
The apostles answered the inquiry by
preaching repentance. Hence the ex-
pression, "repentance unto life." "Unto
life" what is here meant by life is a state
of immortal bliss. It is the eternal hap-
piness of the soul. And that, according
to the gospel method of salvation, the
happiness of heaven can be obtained in
no other way, is beyond possibility of a
doubt. Call to mind the expressive lan-
guage of the Lord Jesus Christ to those
Jews which told him of the cruel
slaughter of certain "Galileans, whose
blood Pilate had mingled with their sacri-
fices." "Suppose ye that these Galile-
ans, because they suffered such things,
I tell you, nay; but except ye repent ye
shall all likewise perish." Not that they
were to suffer in the same way and by
the same means as those hapless Galile-
ans. It was rather to the justice of
God that their lives had been forfeited;
and in the execution of that justice might
they expect to fall. "REPENT or PERISH."
And what cause of thankfulness
is it that the bliss of heaven, the bless-
ings of eternal salvation, are offered to
us on terms so reasonable!

It is no great thing which God re-
quires. There are no costly sacrifices
to be offered; no wearisome pilgrimage
to be performed. If salvation had been
offered on terms like these, however de-
sirable it would have been to attain it,
many, very many, would have come
short for want of ability to comply.—
But now, the gate of heaven is thrown
open, and the offer of eternal life is free-
ly made upon the simple terms of re-
pentance for sin and faith in the Lord
Jesus Christ.

And, yet, as reasonable as these terms
are the carnal heart of man rises up in
opposition to them. In the human heart
there is a native love of sin and a native
aversion to God. By this love of sin
men are disinclined to forsake it; and
by this aversion to God are they disin-
clined to seek his glory or to employ
themselves in his service. Hence the
necessity of a divine influence upon the
sinner's heart to lead to a compliance
with the requirements of the gospel.—
Therefore is it that repentance itself is
spoken of as the gift of God.

After that Peter, under the guidance
and inspiration of the Holy Ghost, had
preached the gospel to Cornelius and his
assembled friends, he was called to ac-
count for his presuming to associate with
uncircumcised Gentiles. He defended
himself however by rehearsing all the
circumstances connected with the event,
and by speaking of the effect produced
by the presentation of Gospel truth up-
on the minds and hearts of that deeply
interested assembly. "As I began to
speak the Holy Ghost fell on them as on
us at the beginning." No distinction
was here made between Jew and Gen-
tile. Both were specially endowed with
the gifts of the Holy Ghost. But when
the apostles and brethren assembled at
Jerusalem heard this, they no longer
complained of Peter, but "glorified God,
saying, then hath God also to the Gen-
tiles granted repentance unto life."—
"Granted repentance." Here then is a
gift or donation which is bestowed by
God. The apostle tells us indeed, that
"every good gift, and every perfect gift
is from above, and cometh down from
the Father of lights." God is the author
of every good thing which a man enjoys.
"He giveth us all life, and breath and all
things." "He giveth us richly all things
to enjoy." And if the common blessings
of this present life are the product
of his munificence, in how much higher
sense are those things which are con-
nected with the salvation of the soul!
Christ therefore is spoken of as having
been exalted "to give repentance to Is-
rael and the remission of sins."

But how does God give repentance?
Not by destroying the sinner's moral
agency or power of volition. In the
exercise of repentance, the sinner is cer-
tainly possessed of all the powers of his
mind. His conscience, and his judgment,
and his reason, and his will are never
more active than then. And yet, it
is certainly true that all these several
powers of his mind are the subjects of
a special divine operation. The gospel is
the instrument employed in leading men
to repentance for sin; and the agent by
whom the disposition is wrought in the
soul is the Holy Spirit. God gives re-
pentance by giving the special energies
of the Holy Spirit to convince men "of
sin, and of righteousness, and of judg-

ment." By his spirit is the truth set
home upon the heart, the mind is waked
up to a sense of its depravity and sin,
and the sinner under the impression of
his state of guilt and ruin, forsakes his
sin and enters upon the service of God.
American Spectator.

PRAYER.

WHEN GOD REFUSES TO HEARKEN.
"He will not hear those who have not
a steadfast belief in His promises." He
deserves our confidence, and He requires
it.

"Nor will He hear those who come into
His presence full of worldly feelings." We
must love God supremely, and allow nei-
ther our houses, our stores, our ships, our
stocks, our money, our goods, to occupy
the thoughts that should be given to Him.
"He will not hear those who ask
the things they do not sincerely desire." Some
go through a round of petitions
without feeling a need of the things they
ask, or without any strong desire to ob-
tain them.

"He will not listen to those who ask
with perfect selfishness, and without any
regard to His glory." Our prayers
must be disinterested. We must not
implore for things to pamper our appeti-
tes, promote our own ease and indul-
gence, or the worldly prosperity of our
families. We must not petition for ob-
jects that will not increase our spirituali-
ty, Christian activity, and carefulness.
We must have a supreme regard for the
glory of God in all we ask of Him.

"He cannot consistently hear us when
we cry to Him for things he has revealed
He cannot consistently with His glory
grant." It is an insult to God to ask
him for what he has told us he cannot
and ought not to give. Such prayers
are an abomination in the sight of a be-
nevolent God.

"He will not regard the prayers of
those who supplicate for things without
using the means necessary for their at-
tainment." God helps them who help
themselves. He confers blessings
through human instrumentality. We
must do our part or God will withhold
His aid.

"It is inconsistent for God to hear the
prayers of those who pray without relying
on the blood and righteousness of Christ." All
the blessings conferred on us are the
purchase of the atoning Saviour. We
must plead His righteousness and the
great atonement He has made. "Be-
hold, O God, our shield, and look upon
the face of thine anointed."

"God will not hearken to our prayers
when we pray without having forgiven
our fellow-men." "Forgive us our debts
as we forgive our debtors." This is the
condition on which we ask forgiveness
of our sins. If then we pray with an un-
forgiving temper we virtually ask God
to be as unrelenting toward us as we
are towards our fellow-men, or, in other
words, not to forgive us. "First be re-
conciled to thy brother, and THEN come
and offer thy gift."

"He will not hearken to our prayers
when we ask without a spirit of true sub-
mission." Some pray dictatorially—
telling God what He ought to bestow, and
what the petitioners ought to have. A
truly Christian spirit is willing that God
shall give or withhold according to His
infinite wisdom. He knows what is
best for us.

God will not hearken to those who
seldom call upon Him—who, when they
pray, ask amiss—who break their word
in business—who do not govern their
families—who live in the indulgence of
sinful habits—who love money—who are
covetous—who delight in making a
show of their wealth—who oppress their
fellow-men—who do not govern their
tempers—who are intemperate in drink-
ing or eating—who disregard the cries
of the poor—who do not regard the sick
and the prisoner—who are in business
of any kind that they know is injurious
to society—who indulge in levity—who
are not industrious in their callings—who
do not love to pray—who are not Christ-
like in all they say and do. But those
who honor Him he will honor. Those
who call Him in spirit and truth in the
name of the great Mediator, He will
hear, and shower down upon them the
choicest spiritual blessings.

ENCOURAGEMENTS TO PRAY.

"We should be encouraged by God's
divine character," and His relation to us
as our Parent, our Benefactor, our Pre-
servator, our Almighty Friend. He is the
Proprietor of all things. He loves his
children. He has pledged his veracity
to sustain and bless them. He delights
in doing good. He will never leave nor
forsake any who put their trust in Him.
We should approach the mercy-seat
with humble confidence, "because God
has commanded us to pray to Him." He
will be enquired of by His people. "They
returned and enquired early after God."
"I will for this be enquired of by Is-
rael."

We have additional encouragement to
pray, in the fact that "God has promised
to bestow blessings in answer to prayer."
The Bible is full of proofs of this, and
our Heavenly Father bestows blessings
on ourselves and others only in answer
to prayer. This is His medium of com-

municating mercies. He will fulfil His
promises. If we perform our part they
will never fail.

God encourages us to pray from the
consideration that "He has answered
prayers that he has heard." How many
blessings have been bestowed upon God's
people in answer to their fervent, believ-
ing, importunate supplications? Saints
in all ages have borne testimony to His
faithfulness as a prayer-hearing and
prayer-answering God. "Every good
gift and every perfect gift is from above,
and cometh down from the Father of
lights, with whom is no variableness,
neither shadow of turning."

We should be attracted to a throne of
grace by the fact that "God has prom-
ised all useful assistance to them who call
upon Him." "If ye then being evil,
know how to give good gifts unto your
children, how much more shall your
Heavenly Father give the Holy Spirit to
them that ask him." If we pray in our
own strength, if we do not approach God
in the new and living way that He has
provided, if we do not pray in the name
of Christ, we have no right to expect an-
swers to our supplications.

You have now been shown, dear re-
ader, why God, our Heavenly Father,
refuses to hearken to the prayers of sin-
ners, and false professors, and what en-
couragement the true disciples of Christ
have to call upon his great and holy name.
He delights in sincere prayers of his
people, while the sacrifice of fools are
an abomination to him. The former
have abundant motives to pray with-
out ceasing to their covenant God and
Saviour, while the latter, if nothing can
allure them to the performance of the
duty, in a proper name, "should take
alarm from the fearful consequences of
neglecting prayer," or praying with an
impotent or unbelieving heart.

How delightful and profitable will be
our morning prayer meetings if those
who attend them sincerely believe in the
duty and efficacy of prayer, present
themselves before God in a suitable man-
ner, lay their bodies on God's altar as
living sacrifices, and pray with the Spirit
and the understanding also. Rich spiri-
tual blessing will inevitably descend up-
on the worshippers, upon their families,
upon their ministers and churches, upon
their neighborhoods, and upon the place
where they dwell. "A revival of reli-
gion will take place, which shall bring
churches and ministers into nearer con-
formity to Christ. O, for a deeper con-
cern for the honor of God, for more of
that spirit, which caused rivers of water
to run down the eyes of the Psalmist, be-
cause men kept not the law of the Lord.
Then would prayers be more frequent,
ardent and persevering. Efforts for the
sound conversion of men from sin to
holiness, for their deliverance from the
wrath to come, would flow forth enlight-
ened, energetic and efficient. When
will the church seek first the kingdom of
God and his righteousness?"

HEART SEARCHINGS.

"Inquire well what is thy hope, what
thy heart readiest turns to, and cleaves
to, to comfort itself in any distress; yes,
in the times of the greatest ease, what
are thy thoughts most biased and turned
to with offense and deepest delight? Canst
thou not say it is to God?—that thy
heart hath got that retreat, and is inured
to that,—is frequently there throughout
the day—turns by and passes over hus-
band, or wife, or children, or riches, or
delights, or anything that would stand in
thy way, and stays not till he be at Him;
—and their rejoices in His love, sits down
under His shadow, content and happy
that others should share and rule the
world as they please; that thou dost not
envy them, with all their gay hopes and
gay prospects; yea, possibly, scarce at
any time, feel that sensible presence of
God and shining of His clear-discovered
love upon thee, yet still He is thy hope,
thou art at a point with all the world, hast
given up all to wait on Him, and hope
for Him, dost account thyself richer in
thy simple hope than the richest man on
earth in his possessions. Then art thou
truly so; for the hope of God is heaven
begun, and heaven complete is the pos-
session of Him."—Archbishop Leighton.

True Greatness.

Let us thank Heaven, too, that there
are other standards of greatness besides
vastness of territory; and other forms
of wealth besides mineral deposits or
agricultural exuberance. Though every-
body will be a Potosi, though every val-
ley, like that of the Nile, were rank
with fatness, yet might a nation be poor
in the most desperate sense; benighted
in the darkness of barbarism, the judg-
ment stricken of Heaven for its sins.—
A State has local boundaries which it
cannot rightfully transcend; but the
realm of intelligence, the sphere of chari-
ty, the moral domain in which the soul
can expand and exult, are illimitable,
—vast and boundless as the omnipre-
sence of the Being that created them.
Worldly treasure is of that nature that
it may corrupt, or the moth destroy,
or thieves steal; but even upon the
earth, there are mental treasures which
are unapproachable by fraud, impregna-
ble to violence, and whose value does

not perish, but is redoubled with the
using. A State, then, is not necessarily
rated to insignificance because its dimen-
sions are narrow, nor doomed to obscu-
rity and powerlessness because its num-
bers are few. Athens was small; yet,
low as were her moral aims, she lighted
up the whole earth as a lamp lights up
a temple. Judea was small; but her pro-
phets and her teachers were, and will
continue to be, the guides of the world.
The narrow strip of half-cultivated land
that lies between her eastern and west-
ern boundaries, is not Massachusetts;
but her noble and incorruptible men, her
pure and exalted women, the children in
all her schools, whose daily lessons are
the prelude and rehearsals of the great
duties of life, and the prophecies of fu-
ture eminence,—these are the State.
Horace Mann.

The Image of God in the Soul.

There is something in the expressions
used to describe the work of the Christian,
which ought to excite our attention. It is
spoken of as the renewing of the lost image,
or the likeness of God in the heart. Hence
it is sometimes called *Godliness*, or *God-like-
ness*. Our business then as Christians is to
grow in the image or likeness of God. Many
individuals would be very much flattered, if
told that their personal charms were equal
to those of some renowned beauty, whose
praise had spread over the world. Others
feel themselves highly honored when called
a second Washington, or Howard, or Luther,
or Calvin, or Wesley. It is considered a
great thing to be halting along after the
footprints which the great and good who
have gone before us have left upon the
sands of time. But the image the Christian
bears is not that of any earthly potentate,
patriot, philanthropist, martyr, apostle or
angel merely. It is the image of God in
his soul. His life is an imitation of God.—
What a work it is to be like Him? What
an honor to bear his image, and reflect his
spirit among men; to speak, act, think and
love somewhat as God does. Whatever
God thinks, we should think; in our sphere
of thought; as He desires, we should de-
sire; as He feels, we should feel; as He
loves, we should love. Do you understand
this, or do we talk in an unknown tongue,
when we speak of bearing the image of God
in the soul? As this is what was lost in
the first Adam, so it is what we are to regain
in the second.

Little does the Christian world know, it is
to be feared, the full import of these terms.
If regenerated, we have begun to have
formed within us this image of God; but
what exalted heights are before us, in his
matchless perfection in which we may grow
and assimilate to God, and yet remain at
such an infinite distance from Him. Let us
then forsake every worldly passion, and let
this heavenly ambition inspire and fill the
soul. Why "grovel here below," and live
at our "poor dying rate," when it is our
privilege to "mount up with wings as eagles
—to run and not be weary—to walk and not
faint."—Practical Preacher.

Christian Hope.

Hope is an affection to be exercised in
heavenly contemplation. This helps to sup-
port the soul under sufferings, animates it to
the greatest difficulties, gives it firmness in
the most shaking trials, enlivens it in duties,
and is the very spring that sets all the wells
a going. Who would believe or strive for
heaven, if it were not for the hope that he
hath to obtain it? Who would pray, but
for the hope to prevail with God? If your
hope dies, your duties die, your endeavors
die, your joys die, and your soul dies. And
if your hope be not in exercise, but asleep,
it is next to dead. Therefore, Christian reader,
when thou art winding up thy affections to
heaven, forget not to give one lift to thy hope.
Think, then, and reason thus with thy own
heart: Why should I not confidently and
comfortably hope, when my soul is in the
hands of so compassionate a Savior, and
when the kingdom is at the disposal of so
bountiful a God? Did he ever discover the
least backwardness to my good, or inclina-
tion to my ruin? Hath he not sworn, that
he delights not in the death of him that dieth,
but rather that he should repent and live?
Have not all his dealings witnessed the same?
Did he not mind me of my danger,
when I never feared it, because he would
have me escape it? Did he not mind me of
my happiness, when I had no thought of it,
because he would have me enjoy it? How
often hath he drawn me to himself, and his
Christ, when I have drawn backward! how
hath his Spirit incessantly solicited my
heart! And would he have done all this if
he had been willing that I should perish?
Should I not hope if an honest man had
promised me something in his power? And
shall I not hope when I have the covenant
and oath of God?

DEATH.—Heaven! what a moment
that must be when the last faint
flutter expires on our lips! What a
change, a mighty, solemn change!—
Tell me, ye who are deepest read in na-
ture and in God, to what new world
are we borne? Whither has that spark,
that unseen, that incomprehensible in-
tellect fled? Look upon the cold, livid,
ghastly corpse that lies before you!—
That was but a shell, a gross earthly
covering, which held the immortal es-

sence that has now left us—left to range
perhaps through illimitable space—to re-
ceive new powers of conception, new
glories of beatitude! Ten thousand
fancies rush upon the mind as it con-
templates the awful moment between life
and death! It is a moment big with
imaginings, hopes and fears, it is the
consummation that clears up all mystery
—solves all doubts—which removes
contradiction and destroys all errors.

Great and incomprehensible God!—
What a flood of rapture may at once
burst upon the enraptured soul. The
unclouded brightness of the celestial re-
gion—the solemn secrets of nature may
then be divulged, the unity of the past
and the present forms of imperishable
beauty, may suddenly disclose them-
selves; bursting upon the delighted
senses, and bathing them in immeasur-
able bliss.

THE HEAVENLY REST.—"Rest! how
sweet the sound! It is melody to my
ears! It lies as a reviving cordial at my
heart, and from thence sends forth liv-
ely spirits, which beat through all the
pulses of my soul! Rest—not as the
stone that rests on the earth, nor as this
flesh shall rest in the grave, nor such a
rest as the carnal world desires. O
blessed rest, when we rest not day and
night, saying, 'Holy, holy, holy, Lord
God Almighty! When we shall rest
from sin, but not from worship; from
suffering and sorrow, but not from joy!
O blessed day! When I shall rest
with God! When I shall rest in the
bosom of my Lord! When I shall
rest in knowing, loving, rejoicing, and
praising! When my perfect soul and
body shall together perfectly enjoy the
most perfect God! When God, who is
love itself, shall perfectly love me,
and rest in his love to me, as I shall
rest in my love to him;—and rejoice
over me with joy, and joy over me
with singing, as I shall rejoice in him!"

DR. PARKER AND THE POPISH MIS-
SIONARIES.—About the time when news
came from Oregon of the murder of
some of our missionaries there by the
Indians, instigated, as was believed, by
Romish priests, the news came from
China that Dr. Parker, our missionary
there, acting *ad interim* as representa-
tive of the United States Government,
interfered on behalf of some Romish
bishops, who had been banished by the
Emperor, and subjected to great suffer-
ings. Dr. Parker entertained the bishops
at his own house (when one of them died)
and shielded them under United States
authority till they left the country. In-
telligence has lately arrived that this
friendly act has been acknowledged by
a letter from the head of the College of
the Propaganda at Rome, and by a medal
from the Pope. An American Prot-
estant missionary, rescuing and protect-
ing the agents of the Propaganda, an
institution from which Protestant mis-
sions in all parts of the world have ex-
perienced an active opposition, is a sub-
lime specimen of obedience to the com-
mand, "If thine enemy hunger, feed him."
But the Pope's acknowledgment of the
act by a medal struck in commemoration
of it, is an event not easily classified.
He must have regarded Peter Parker,
M. D., rather as the representatives of
the United States Government, than as
a missionary of the American Board of
Foreign Missions.—Puritan Rec.

HONESTY.—A few weeks since, Mr. J.
Holmes of Kingston, lost his pocket
book containing \$13 in money. A poor
man named Michael Sheehan, found the
same and gave information of the fact to
the proper authorities, but owing to the
illness, and subsequent death of his
wife, nothing was heard of him again,
until Monday. It was then ascertained
that although in want and distress, rather
than use the money found by him he
sold his boat, (by the use of which he
obtained the means of support,) in order
to procure funds sufficient to pay the
funeral expenses of his wife.—Upon
learning these facts, Mr. Holmes pre-
sented Sheehan with the \$13, and also
with \$5 additional as a reward for his
honesty.—Boston Adv.

HOPE AGAINST HOPE.—Nothing is too
hard for God. Elliot used to say,
"Prayer and pains, through faith in Jesus
Christ, can accomplish any purpose."
Paul said, "I can do all things through
Christ which strengtheneth me."
The pages of Scripture, like the pro-
ductions of nature, will not only endure
the test, but improve upon the trial.—
The application of the microscope to
the one, and a repeated meditation on
the other, are sure to display new beau-
ties, and present us with higher attrac-
tions.

GREAT MEN. Great men stand like
solitary towers in the city of God, and
secret passages running deep beneath
external nature give their thoughts in-
tercourse with higher intelligences,
which strengthens and consoles them,
and of which the laborers on the surface
do not even dream.

GOLD AND SILVER.—Gold and silver
are metals quite too heavy to be carried
to heaven; but in good hands they may
pave the way to it.

Our weakness in California.

Correspondence from California (Public
and private) concur in representing the
Baptist cause in San Francisco as flourish-
ing. The evidence of it at the Mission
Rooms is satisfactory, and claims our grate-
itude to the Great Head of the Church. But
it is our painful duty to say, that strong as
we may be in San Francisco, we are weak
in California. We have but a single church
and a single minister, wholly devoted to the
work of the ministry, among its 70,000 A-
merican citizens. Its American population
is increasing at a very rapid rate, and it is
not improbable, that before the close of the
present year, it may reach 100,000; and
yet the number of Baptist ministers de-
voted to the ministry will, probably, be no
greater at the commencement of the year
1850, than it is now.

The Executive Board have exerted them-
selves to increase the number. Several
competent men have been appointed to pro-
ceed, one of whom, only, accepted, and he
while proceeding overland has considered
it his duty, (Divine providence seemingly
directing him,) to occupy another very im-
portant field. Several ministers who went
out to California in company with emi-
grants, were encouraged and expected to
occupy some of the stations where Baptist
ministers are desired, but they have de-
clined the service.

Every letter from our missionary there
contains some touching appeal for help.
Important interests are suffering for the
want of it, and opportunities for the ac-
complishment of great objects are often
occurring only to be neglected or deferred,
because that one man can do no more than
he is doing. Meanwhile his health is en-
dangered by unremitting, arduous toil and
anxiety. In a recent letter he says, "I
recently for the sake of securing certain
interests, undertook more labor than I
can possibly continue to perform, confident-
ly expecting help even before now."

Now why should such a state of things
exist? Thousands are rushing to Califor-
nia for gold, hawarding every thing to ob-
tain it. Are there not a few Baptist min-
isters well qualified to labor among those
ardent minds, willing to risk something for
their spiritual good and the cause of Christ?
We say well qualified, for none of feeble
talents, or less than entire dedication of
themselves to the work of the ministry can
succeed here. The congregations gathered
on the Sabbath in California consists of the
most intelligent, enterprising, and enga-
ging classes of men, such as cannot be in-
duced to listen to ministers who are inca-
pable of interesting or instructing them.

It is a question of very grave impor-
tance for ministers of our denomination to
consider, whether they are doing their duty
and pleasing God in their personal efforts
for California. IS ONE MINISTER OF THE
GOSPEL OUR PROPORTION FOR THAT IM-
PORTANT REGION? It is also a serious ques-
tion for all friends of Home Missions to answer,
whether they are fully awake to their duty
in providing adequate means to secure the
great blessings which God seems kindly
offering. It is an expensive mission just
now, but should be promoted with vigor.
The gold of California is by no means its
only attraction. No ordinary change in
the affairs of nations will now prevent the
full settlement and prosperity of that coun-
try, and we believe that, with efficient aid
from us for a few years, the churches of
that embryo State will be in a situation to
sustain by their own means, the burden of
all needful missionary operations on the
Pacific ocean. Surely a vigorous, tempo-
rary effort, such as becomes enlightened
Christians, will be far better to the cause,
and vastly more creditable to ourselves
than a stunted policy, protracted through
many years.—Home Mission

Christian Secretary.

HARTFORD, FRIDAY, NOV. 30, 1849.

"Christianity a Failure."

When the *Calendar*, of this city, announced, several weeks since, that the President of one of the largest Puritan Colleges in New England, had come to the conclusion that "Christianity is a failure," the attention of the religious community was at once turned to the announcement, and the papers of the different denominations were busy in setting out the distinguished apostate. At first, forgetting the distinguished apostate. At first, no one dreamed that the phrase, "Christianity is a failure," meant anything less than a denial of the truths of Christianity; but when it came to be pretty generally conceded that the individual alluded to by the *Calendar* was President Lord, of Dartmouth College, it was asserted in various quarters that the sentiments entertained by him were widely different from those imputed to him by the *Calendar*. After a lapse of several weeks, a writer in the *Puritan Recorder*, has, we think, placed the matter in its true light; the amount of which is, that President Lord has adopted the Millenarian view of the personal reign of Christ—a very common belief in the Church of England, and also among many clergymen of the Protestant Episcopal Church in this country. According to this faith, Christianity will fail to convert the world. This is the head and front of Dr. Lord's offending, which the *Calendar* had presented to the world in such a light as to lead to the supposition that he had renounced his faith in Christianity altogether, and thus far it has refused to make any explanation of the affair, whatever. The obvious object of the *Calendar* was to produce an unfavorable impression in regard to Puritanism, as that paper styles Congregationalism; but its effects do not stop there. The skeptical part of the community hail every such announcement as a triumph of infidelity, and in this way an almost irreparable evil is done to the common cause of Christianity. We are perfectly willing that the *Calendar* should prove to the world that the church whose interests it advocates, extends back in regular apostolic succession from the days of Henry the VIII to St. Peter—*if it can*; but we feel that such assertions as the one we are speaking of, if left uncontradicted, are working a position evil to the cause of Christianity, and consequently are exceedingly sinful in the sight of God. We can discover no essential difference between saying that Dr. L. had come to the conclusion that "Christianity is a failure," or that he had "renounced Christianity as a failure." We are sorry to find *Secularism* acquiring such a strong hold on the minds of our neighbors.

The following extract from the *Puritan Recorder* sufficiently explains this mysterious apostasy about which so much has been written of late:

If the charge were intended for the President of Dartmouth College, it is false testimony. On Theological doctrines, Dr. Lord is strictly Calvinistic. In regard to the second coming of Christ, his sentiments vary from the body of the Congregational ministry of New Hampshire. He sympathizes with Judge Jones of Philadelphia, with Dr. Duffield of the Presbyterian church, at *omni genere*.

Their theory in part, as I find from Judge Jones' publications, is, that the world will never be converted, nor any great advance made towards it; at least, not greater than has been made from age to age since the first advent, until Christ, the Restorer, comes again to set up his kingdom and reign personally on the earth. In this sense, they may believe Christianity in its present form and with its present apostles to be a failure; i. e. a failure and always will fail to subdue the world to Christ.

They hold the sentiment, that there were to be three dispensations to the world; the first, the Jewish, extending to the first advent of Christ; the second, from the first to the second advent; the third, the reign of Christ personally on the earth, under which he will destroy his enemies, and give the church its triumph.

Under the second dispensation, Christ was to have an elect church; the offer was first made to the Jews that they should compose that elect church; but when they rejected the offer, they were excluded, and the Gentiles were made subjects of the gracious gift. This elect church is to be composed of a definite number; and as soon as that number is made up, Christ will come and assume his reign in person. There is inducement then, to use effort for the conversion of sinners, that the day of his coming may be hastened. But Christianity in its present form, they think will fail to convert the world; and for that reason, "is a failure."

I have penned the above statements from recollection, not having seen the works referred to within the four years past. I have not made a full statement.

Now, I am aware, that the belief of such theories must modify, or cast a shade over the ministrations of any man; and yet, it may not affect his piety. It does influence the preaching of Dr. Lord. But no man that knows him would dare to allege that he was not ardently pious, nor say that his whole influence was not in favour of goodness.

There is a tinge of melancholy overspreading his views when he thinks or speaks in relation to the condition of this "upside down world," as he terms it; and this belief is a discouragement to effort; although he, Dr. L., would not admit that such was the case. But if he could catch the spirit which animated the meeting of the Board at Pittsfield, it would dispel the gloom and urge him on to increased effort for the spiritual welfare of the young men of his charge.

I am aware that his sentiments have abated towards him in some degree, the cordiality of the ministry of the State, unjustly, I think. They may be assured by one who has opportunity to know, that he does not attempt to impose his views upon those under his charge.

The writer of this article is a voluntary witness, he has consulted no man as to the expediency of it. He has no sympathy with the views of Dr. L. in relation to the personal reign of Christ on earth. But justice and truth require a flat contradiction of the supposition, that Dr. L. means by saying that Christianity is a failure, what the former understands by it. He believes that, Christianity in a renovated form, under the reign of Christ on earth, will be the power of God to salvation.

Progress of Error.

Error is progressive. It begins its work of destruction on a small scale, and works its slow and sure poison by degrees into the hearts of its victims, until it has triumphantly succeeded in undermining the foundations of truth. Error never presents itself to the votary of truth in all its hideousness at once. It will at first broach some essential article of faith, and with a zeal worthy a better cause, direct it of its truth and ardently substitute some thing in the place of it, which it will declare is the same thing. Having succeeded in its first attempt, it will proceed by degrees to demolish the citadel of truth, always taking care to attack the most vulnerable points; if they are to be found, and especially those of importance. Fundamental truths are approached by the disseminator of error with a degree of cautiousness that

defies the most skilful tactics to detect and ward off its movements; and when these fundamental truths are openly assailed, and fairly overthrown in the opinion of him who has set about the work, it is done in such a way as to divide the friends of truth in regard to the nature and extent of the error itself. It may require years in order to fully develop the true nature and extent of an error, which at first manifested itself only to a few of the more keen sighted friends of truth. But it will manifest itself, sooner or later, in all its native deformity; in such a shape its weakness and deformity is detected at a single glance. Then it ceases to infuse its venom among those who "know the truth."

The great danger to be apprehended from religious error, when it is taught by a professed teacher of orthodoxy, lies in its insidious stages, when truth and error are so blended together as to baffle the most skilful theologian in detecting the moral poison. It is in this way that fatal errors work themselves into the minds of those who listen to his teachings. They suppose they are hearkening to the truth, and thus by imbibing minor errors, glide all over with truth, they are prepared for greater ones—fundamental ones, it may be.—The poisonous seed that was sown, so sparingly, years ago, springs up at last and yields a full harvest of spiritual death. When we read of a minister from the orthodox ranks who has gone over to Universalism, or some other heresy, it is not to be supposed that the change was a sudden one. If the history of the affair was fully known, it would be found that far back in his religious experience he had embraced an error of some kind, that had led him by degrees to the position he now occupies.

We have a striking instance of the workings of error in the history of the Millerites. They began with what they claimed to be a very trifling error,—if indeed it was an error at all. They believed that the final judgment would take place in 1843, while those who did not embrace the doctrine believed that the day would come at some future period. This, they claimed, was all. It was only a slight difference in time. But look at the consequences of that error. Many who embraced it in the full belief that the world was coming to an end in the course of the next year, after waiting for the time to expire, and waiting patiently too, till the latest fixed period had arrived, and finding that the world was moving on as before, gave up their belief, not only in Millerism, but also in the Bible.—Others among them, whose minds were not prepared for such a leap, held on to their faith, and contrived to strengthen it, by adopting other errors.—These the public are acquainted with, or the most prominent of them. Some of them are too disgusting to be repeated, and others too foolish to be mentioned. The prominent subject now before the Millerites in this city, is the doctrine of the annihilation of the wicked. Geo. Storrs, the leader in this old exploded heresy, is now here striving to make proselytes.

The defection of the Congregational churches in Massachusetts to Unitarianism is a very striking example of the silent progress of error. The history of this lamentable defection is too well understood to require a notice at this time. It is sufficient to our purpose at the present time to say that it was progressive. The sons of the old Puritans did not embrace Unitarianism, at first sight; the final division required years, we might say, a generation to perfect it. And yet the errors of many of the leading clergymen in Massachusetts, were as surely and as steadily tending to Unitarianism from the moment they were first promulgated to the time that the heresy was fully developed, as water is sure to run down hill.

We think it will be conceded by all, without adducing further proofs, that error is progressive, insidious and dangerous. How important then is truth. We are directed to "buy the truth, and sell it not." In doing so, we should be careful that error is not mixed with it. "The little foxes spoil the vines;" small errors run into large ones. Man is naturally prone to error; and when this failing is nursed by spiritual pride in a desire to discover something new in matters that pertain to our faith, it is sure to lead to erroneous views. The heresies that have arisen in the Church have done more towards checking the onward progress of truth, than the combined opposition of an unbelieving world. Let the truth be everywhere proclaimed in its purity, as it was by the apostles, and pure and undefiled religion will everywhere prevail.

How the Karens Live.

We are indebted to the Rev. E. Savage, formerly of this State, but now of Pittsburg, Mo., for the following description of the manner in which the Karens live, their domestic habits, &c. The translation is by Rev. D. L. Brayton.

Mergui, August 1, 1849.

MY DEAR BROTHER.—We are often asked, "How do the Karens live? What are their domestic habits?" &c. Perhaps the following translation of a weekly exercise in composition from one of my pupils, may not be uninteresting to such inquirers.

"Karen custom connected with planting paddy. They go out into the jungle, cut down a small patch, and then return home to dream. If they dream concerning frogs and fish, the dream is good; but if concerning killing dumb beasts, it is bad. If the dream be good, they return and cut the field. When this is done, and they are nearly ready to put in the seed, they take the seed and perform over it the religious ceremonies connected with the fowl bones. These bones are those belonging to the wings. These ceremonies being performed, a little seed is then taken to the field, where a stake is stuck down, and then four more about this, forming a square; and a little paddy planted in each corner of this square. When this ceremony has come up, and grown to some height, other ceremonies are performed in the following manner. A miniature house is built near this square, and another at the commencement of the path, which turns into the field. Around these fires are kindled, and offerings presented. A fowl is brought, and the neck being slightly cut, the blood is dropped about in the miniature houses. The fowl is then killed and boiled, when it is placed with arack and water in one of the little houses. The arack and water are then several times poured out as a libation upon the ground. Rice is then presented as an offering, and then again arack, after which they eat the fowl and return home. Here they have a drunken frolic, sing, dance and swear, and fight; and both young and old, male and female, all carouse together.

Another custom is as follows: During the rainy season in the month Koh (July) are the ceremonies of tying the string about the wrist. A large quantity of arack is distilled, after which the neighbors and relatives are called together and drink, until they are quite drunk; and then follows boxing, fighting, black-guarding, and filthy conversation in the extreme.

A Karen wedding is frequently performed in the following manner. The young man is conducted by his associates to the residence of the bride, where she has previously prepared a large quantity of arack, and many are assembled. They now kill and prepare fowls, and sometimes a hog, and have a great feast. When they are surfeited with feasting, and have become fully intoxicated, they fall to boxing and carousing, until sufficiently weary, when they finish the ceremonies of the wedding by tearing down the house, and then disperse."

It is well to remember that a Karen bamboo house is not quite as substantial as a N. E. house; and that though it may be torn down to-day, it can be rebuilt again to-morrow.

Yours affectionately,
D. L. BRAYTON.

Revivals.

We are gratified to learn that the Baptist Church in Wilmettine is enjoying a revival of religion, and that there are indications of a powerful work of grace there.

P. S.—Since the above was in type, we have received an account of the progress of the revival in W., from Bro. J. H. Carpenter, from which we make the following extract:

"Since Bro. Bromley commenced his labors here on the first of April last, some thirty have cherished hope in the Redeemer, and most of them within a few weeks past. Twenty-five have been down into the baptismal waters; among them, we rejoice to number several promising young men, whom we look upon as already becoming pillars in the church of Christ. Last Sabbath again found us by the water with eleven happy candidates for baptism. There our eyes were gladdened with the sight of our beloved pastor going down into the water with his only child leaning upon his arm, and receiving baptism at the hands of his fond parent. Imagination tried to paint the father's feelings of gratitude to the God of heaven. After the ceremony of baptism the congregation repaired to the church, and there, after the usual service, when the right hand of fellowship was given by the pastor to the candidates, then the feelings of a fond father were manifested as he, in behalf of the church, welcomed his son to its joys and sorrows, its trials and labors. We trust the work is still progressing, and that the children of God are united in their petitions to the throne of grace for the salvation of souls."

Rev. William Reid, of Bridgeport, informs us that a revival commenced with the Baptist church in Easton with the meeting of the Fairfield Association in that place, and that it has been increasing since that time. A number of converts have been baptized.

At Humphreysville we learn that there is a work of grace in progress. Several conversions have already occurred there, and hopes are entertained that a general revival has commenced. The church at Humphreysville it will be recollected is under the patronage of our State Convention. A few faithful Christians there have been laboring and praying for the prosperity of Zion for years. Let them have the prayers of their brethren, as well as their contributions, and then we may expect a blessing.

We learn that the Baptist church in Chickopee, Mass. has enjoyed an unusual degree of prosperity since the Rev. B. Cook, formerly of Jewett City has become their pastor. The congregation has largely increased, and a number of conversions have occurred.

We learn from the Philadelphia Observer that more than half the churches in the Presbyterian Synod of Virginia have been blessed with Revivals of Religion, and that the good work is still extending.

The New-York Baptist Register contains a brief account of a revival at Sloansville, Schenectady county, with the interesting fact that about seventy persons have been converted. The letter says:—"Thirty-five have been baptized, others are received, and more are expected soon. To God be all the glory. Within eight miles around us, during a few months past, some three hundred souls have given evidence of conversion; and we anxiously pray for the dawning of the day when 'holiness shall be written on the bells of the houses.'"

The Western Watchman reports revival at Swanwick church, Ill.; 33 baptized; and at Galum church, 12 added by experience and baptism.

We learn from the Christian Index, that Pine Bluff church, Ga., has received an accession of 27 members by experience and baptism.

The Polkchurch church, Indiana, has received an addition of 14 members by baptism.

The Baptist Banner reports the addition by baptism of 19 members to Corn Creek church, Ky., and 12 to Lexington church.

Hebron church, Alabama, at the close of the annual session of the Canaan Association, held a protracted meeting, which resulted, says a correspondent of the Alabama Baptist Advocate, in the conversion of 75 individuals, and the addition to the church of 48 by experience and baptism.

A friend in Berkley, Mass., writes to the *Puritan Recorder* as follows:—"For about two months past we have been enjoying an interesting revival of religion in this place; now as interesting as ever."

Ordinations, Dedications, &c.

A. M. Beebe, Jr., was ordained to the work of the ministry at Jordan, N. Y., on the 30th ult.—Sermon by Rev. G. W. Eaton, D. D. Mr. Beebe is a graduate of Hamilton Theological Institution.

George Hand was recently ordained as pastor of the West Kensington Baptist church, Pa.

M. Winston, a graduate of Madison University, was ordained to the work of the ministry at Richmond, Va., on the 28th ult.

Elder JOHN PECK is expecting to spend a few months in New York city, and requests correspondents to address him "Care of Rev. B. M. Hill, N. York."

The new meeting-house of the Central Baptist church, Brooklyn, N. Y., was opened on the 8th inst., with appropriate religious services. Rev. Dr. Cone preached in the afternoon, and Rev. Dr. Williams in the evening.

The Bethesda Baptist church, N. Y., have purchased the Chrystie Street Congregational meeting-house.

William H. King was ordained to the work of the ministry at Athens, Bradford co., Pa., on the 7th inst.

Rev. E. Kincaid requests correspondents to address him for the present, "Care of R. R. Loxley, 31 North Sixth Street, Phila."

J. R. Murphy was ordained on the 13th inst., in the Rev. Mr. Kennard's church, Phila.

A Baptist church was constituted at Lapeer, Mich., on the 23d ult.

Rev. E. Lathrop and family, of New York, sailed for Savannah, Ga., on Wednesday, the 14th inst. Mr. L. leaves on account of the ill health of his wife. He expects to leave his family at the South, and return himself to New York in the course of six weeks.

Rev. Lemuel Porter, pastor of the Worthen St. Baptist church, Lowell, is dangerously ill of typhoid fever, and his recovery is considered doubtful.

John Hunt was ordained at Richmond, N. H., on the 4th inst., as pastor of the Baptist church in that place.

The new Baptist meeting-house in Cumberland, Md., was dedicated to the service of God the first Sabbath of the present month. Sermon by the Rev. Richard Fuller, D. D., of Baltimore. At the close of the service the ordinance of baptism was administered.

Rev. G. S. Bailey, of Springfield, Ill., has accepted the call of the Baptist church in Tremont, Ill., and entered upon his labors in that place.

Rev. Wm. Rollinson, late of Rahway, N. J., has accepted a call to the pastorate of the Baptist church in Racine, Wisconsin, and has already left New Jersey for his new field of labor.

Rev. Charles Thompson, late of Rochester, N. Y., has become pastor of the Baptist church at Winchester, Scotts county, Ill.

We had the pleasure in our last of announcing the completion and opening of a new church edifice in Brooklyn, erected by the Central Baptist church, the Rev. Mr. Scales—an edifice constructed with marked liberality and prudence, by a young church thus far in its history greatly blessed.

We have now the pleasure of announcing the opening of another, erected on the site of their former edifice, by the First Baptist church, Rev. Mr. Hodge's. The dedication occurred on Sunday last, when sermons were preached by the Rev. Mr. Hodge, the Rev. Mr. Taylor, and the Rev. Dr. Welch. On all these occasions the congregations were large, indicating by their presence their congratulations on the completion of the work. In his exceedingly suitable and impressive discourse, the pastor alluded with much feeling to the desolate condition of affairs one year ago, when nothing was left of their former beautiful house of worship but a smouldering pile of ruins. Who could have prophesied that in one short year, so fair a structure, so much an improvement on its predecessor, could have arisen from the blackened heap? A fair structure indeed it is, capable of seating 1,000 persons, and furnished with most commodious lecture and Sunday school rooms in the rear. The architecture is Romanesque, and we regret that our knowledge of details will not warrant us in attempting a description. The baptistry was used on the occasion, adding largely to the interest of the dedication service. The dedicatory prayer was offered by the Rev. J. R. Stone.—N. Y. Recorder.

Northern Watchman.

A very neat looking little paper, under this title, has been issued from the press of Edwin B. Tripp, in Concord, N. H.—J. M. Coburn editor. It is dated January 1, 1850, and is designed as a specimen number. It is several years since the New Hampshire Baptist Register was merged in the Reflector at Boston, but it seems that the union does not work well for the people of New Hampshire, as the following extract from a communication in the Watchman will show:

"DEAR SIR:—I have recently learned that you contemplate publishing a religious paper for the Baptists in this and adjoining States (if they are disposed to patronize it), and I am free to say, I am highly gratified with the prospect of having such a paper, and shall be happy in casting whatever influence I have in its favor. Ever since the Baptist Register expired, I have perceived to my sorrow, that we have, as a denomination, been retrograding. And although other causes have operated in producing the sad declension, I am confident that we may attribute much of it to the want of a well-conducted religious paper among us. One that will meet the spiritual wants of the mass of our people. One that will inculcate, explain and defend those fundamental, those God-exalting, and soul humbling truths which were formerly the joy and rejoicing of the hearts of our people; but which have been so sadly neglected by the pulpit and the press that if now introduced, they appear to many of the present puny race of disciples, as strangers and vile intruders. And such is the opposition manifested towards those plain truths that form the only rational foundation of human hope, by many in our churches, that it requires more moral courage than some of our ministers possess, to inculcate and defend them. Hence our churches, in many instances, are houses 'divided against themselves.'"

"Now, sir, if we can have a paper which will inculcate and defend those doctrines which have been too much veiled, and which in former years were understood and loved; which made Christians strong in the Lord and in the power of his might; it will not only inspire our ministers with courage to 'declare the whole counsel of God,' but it will 'prepare the way of the Lord,' so that 'truth shall spring out of the earth,' (for surely it has been trodden under foot), and righteousness shall look down from Heaven."

The great advantage of a local paper over the large city papers is, that it is more generally circulated among the churches, and the religious interests of the State are better attended to. We presume that a thousand Baptists in New Hampshire might be found who take no religious paper at this time. Let the little Watchman be introduced among them, and its effects will soon be felt.—The tendency of things in the religious, as well as the business and political world, is too much towards centralization. Great corporations, princely merchants and manufacturers, have swallowed up many of the lesser establishments, and still the process is going on till the business affairs of this country are approximating towards those of Great Britain—the rich, grow richer, and poor, poorer.—This is a sad state of things for the poor, and least of all should the principle be tolerated in the church. In Episcopal churches, like the Romish, the Protestant Episcopal and the Methodist, where the management of affairs is in the hands of a few, one paper is better than more, but this is not the case with the Baptists. They think and act for themselves in matters of faith, and they should never dream of borrowing their opinions from the large cities, for religious sentiment is more likely to become corrupt in cities than it is in the country. Boston has given us an example of this in her defection to Unitarianism, which afterwards spread over the State; and if we can discern the signs of the times, there is danger now of another offshoot in the same direction, not from among the Baptists, but its influence would be felt by us should the defection occur. A paper "that will inculcate, and defend those fundamental, God-exalting and soul-humbling truths which were formerly the joy and rejoicing of our people" is needed in every church in the land, and we know of no better way to accomplish this than by establishing local papers in the States that are large enough to support them. New Hampshire, we think, is one of those States, and we hope she will again have

a paper of her own which shall be patronized by every Baptist family within its bounds.

THE PRESTIGE OF POPECY GONE.—We take the following extract from the French correspondence of the Evangelical Christendom for November.

Pius IX. is now completely discredited. All his former prosperity has vanished. He is still esteemed by some as a private individual; but, as Pope, he is despised and detested. Men the most indulgent say, that this pontiff lacks intelligence and firmness, that he is better fitted for the cell of a monk than for the chair of Rome, and does not understand the first word of modern ideas. Poor Pius IX! He had hoped to obtain the admiration and love of the civilized world; the commencement of his reign were like to a perpetual apothecosis, and now he drinks to the dregs the cup of bitterness. Memorable proof that the papacy is incompatible with the events of the present time. It is an old institution, which has only the shadow of life; it will disappear as a vain phantom, as soon as Italy shall make a fresh attempt at emancipation.

ORGANIZATION OF THE EVANGELICAL PARTY IN THE CHURCH OF ENGLAND.—We have the utmost pleasure in stating, as a fact that may be depended upon, that leading Evangelical clergymen are in mutual communication, with a view to an organization of the Evangelical party, so as to be prepared for all contingencies. We are glad to hear the names mentioned of Archbishop Leighton, and of Mr. Goode, as among those who strongly consider the taking of some action, with a view of asserting the mind of the Evangelical clergy at large on the prospect lying before them. Mr. Leighton has great reputation for piety in the diocese of his father, and Mr. Goode's intimate connection with the Archbishop of Canterbury, will give great weight to any measure which they may approve.—Christian Times.

SANTA FE.—A Baptist missionary has been preaching in Santa Fe, New Mexico, since last Spring. He is the only protestant minister in the country. The population of Santa Fe is composed of a mixed multitude—Americans, Mexicans, Indians, &c. Two regiments of soldiers are quartered there. Mr. R., the minister, has usually a large congregation in the morning, but most of the people spend the afternoon of the Sabbath in dissipation. He has established a Sabbath School, and there is a multitude of half-civilized children whom he is exerting himself to instruct. Many of the soldiers have also agreed to attend his school. He has a wide and important field, and we pray that he may be successful.—Zion's Advocate.

THE Hon. John C. Lewis, died at the residence of his brother in New Haven on the 21st inst. He had submitted to the operation of having a large tumor removed from his thigh, and had so far recovered that he was expecting to return home the next day; but the wound commenced bleeding during the night and it was found impossible to check the hemorrhage which soon terminated in death. Mr. Lewis was Speaker of the House of Representatives at its last session, and is spoken of by all parties as a gentleman of courteous, and upright demeanor. He was 49 years of age.

THANKSGIVING.—In addition to the 15 States mentioned in our last, that will observe the 26th inst., as a public Thanksgiving, the States of Tennessee and Georgia will observe the same day by official appointment. It will also be observed at the same time in the city of Washington, making in all seventeen States and one city in which this time-honored custom will be observed.

The Queen of England appointed Thursday the 15th inst., as a day of general Thanksgiving and praise to Almighty God for having mercifully abated the cholera with which the kingdom has been so lately visited.

MISSING PAPERS.—For the information of our friends in Middletown, Deep River, Chester, Essex and some other places down the river, we would state that the bundles of papers for those places are done up in one large package, and left at the American Hotel in this city for the Middletown stage. The whole bundle of week before last, we learn by letters received is missing. We would cheerfully supply the loss were it in our power to do so; but the bundle is so large that the few spare papers we have left will not supply the small cut on the line. We shall look to this hereafter. It is the first bundle that has been lost for several years.

The sword voted to Col. Seymour by our last Legislature is to be presented to him on the steps of the Phoenix Bank in this city on the 12th of December next. We remember witnessing the presentation of a sword to Com. McDonough on the same spot, which was voted to him by the Legislature of New York. This was more than thirty years ago.

THE Hon. Henry Clay is in New York where he is cordially received. He resumes his seat in the Senate next week.

In noticing last week the building of a new church in Granville, O., we carelessly wrote Dr. Going as the author of the letter containing the information, instead of Ezra Going. Dr. Going, as most readers know, has been dead for several years.

The Hartford and Willimantic Railroad went into operation last Monday. The road from this city to Bristol is not completed yet. When this road and the road from Middletown to Berlin is completed, by which Middletown will be united with the Hartford and New Haven road, our little State will be brought into a pretty close union.

REBELLION ON BOARD SHIP GERMANIA.—The Norfolk Herald publishes the account of a tiny which took place on Sunday night last, on board the ship Germania, which was bound for New York. The officers endeavored to enforce their commands and restore order, but were unable to succeed. Great violence was used, and many injuries were done. The crew were called to quarters, and the ship was fired upon by the authorities. The mutiny was subsequently quelled, and the vessel continued its voyage.

Four steamboats landed at Milwaukee, Wis., with nearly one thousand emigrant passengers, on the 20th inst. Wisconsin, Iowa and Minnesota were crowded with emigrants.

Sylvester Roberts, aged 41, a paper in North Amherst, fell into a pond, and died of cold, on the 19th, and died of cold, on the 19th, and died of cold, on the 19th.

CLOSING THE CANALS.—The Canal Commissioners have deferred the closing of the canals till the 6th of December.

In the Pontifical States there were 5,570 officials, with salaries at 1,474,466 crowns; 404 of them were with a total revenue of 286,000 crowns.

AFFECTING INCIDENT.—A friend tells of a few Sabbath mornings ago, Mary, a poor woman, came to beg him to write a "proclamation" for her. She had only one sister left, brought here three years ago by a trader from Brazil, Va., and sold. She herself was brought here, but her inquiries for her sister were fruitless; she had at last prayed for God, and was now ready to die. She was very much impressed on her mind that she would be at church. Our friend wrote the name of sister, where she was from and who she had married. The paper was handed to the minister, who read it to his congregation (black), and desired any one knowing such a person to stand up. A woman rose in her place, and was heard—and in a moment the tears were in each other's eyes. The worthy minister turned thanks, and the sister was escorted home by a spontaneous contribution. The women had lived nearly two years on the square, mourning each other as lost, without meeting. They came rejoicing to thank one who says that he never slept so sweetly that night. And poor Mary manifests her morning, piping hot, an old-fashioned Virginia cake, such as French cooks in Paris or in Lyons can make. Last evening she received

WETTING BRICK.—Few people, says the Madison Banner, except builders, are aware of the advantage of wetting bricks before laying them. A wall twelve inches thick, built of good mortar, with brick well soaked, is stronger, in every respect, than one sixteen inches thick built dry.

THE WHEAT CRAB.—The Rockville (Md.) Journal says: Really our wheat fields present the most beautiful appearance. Though some of the early seedling has been injured by the fly, we have never seen so beautiful a promise, at this early season, of a crop of wheat in this country. On every field where guano and the fertilizers have been used, it is to be seen the wheat growing beautifully.

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Poetry.

For the Christian Secretary.

Lines.

On the death of Miss Caroline Smith, of Colchester, who died Nov. 4, 1849.

"Death is but a kind and gentle servant, who unlocks, with noiseless hand, life's flower encircled door, to show us those we love."

She has gone to her rest,
Ere yet the shades of care had mantled
O'er her brow; while life's most joyous season
Scarcely had passed, when all was fair, and
Earth enlivened with alluring prospects the young
Heart's fond desire. Rude disease no longer
Feeds upon thy form, troubles assail no more.
Beloved, there is an eviled sleep: faded as does the
Fragrant flower, before the north wind's blast, so
dies

Disease had marked thee for its own; slowly at
first,
That some might see or know its fatal power, until
Too late to save. Like as a worm, slowly feeding
Upon a fair young rose, scarce hidden 'neath the
Unfolded leaves, is seen to drop and die upon
Its parent stem, so hast thou passed away.
Death's summons was most welcome; and now while
Friends most keenly mourn thy swift departure,
Thou'rt tuning thy harp to heavenly melody—
Emblem of purity! Snatched from the ills of life,
Thou went'st forth to meet the ransom'd worshippers.

Kindred spirits will greet thee
With enraptured welcome, and He who when upon
His bed of death gently bade thee 'prepare to follow'
Is waiting to greet thy stranger spirit to the celest-
tial
Choir, where harmony, in endless strains, flows fast
By the throne of God.

Sweet intercourse!
Dwelling 'mid angelic hosts, reaping the felicity
Of heaven, sorrow no more can afflict, nor pain dis-
tress;
Thrice blessed in this thy early death.
The last fond hope of dying parents
Is severed from their circle, and buried
From their sight. Low irreparable, but endless
Gain to her who, while here, was a flower of earth,
But now in a far more genial clime her radiance
Blooms, to worship God.

"Peace to thee, the loved, the wept, the happy
Now in heaven; but deeper peace to them
Who bathe, with silent tears,
Her quiet resting place."

Colchester, Nov. 13, 1849. H. E. D.

The Sorrows of Bereavement.

It was not at that mournful hour,
When first thy spirit fled,
And life's last smile was on thy brow,
I felt that thou wert dead.

But, oh! when weary days were past,
And thou away wert gone,
And I, in silent wretchedness,
Had wept and prayed alone:

When lighter friends looked coldly on,
Or faithless from me fled,
Or strove to heal and wounded more,
I felt that thou wert dead.

And when I passed along the walks,
Where thou with me hadst been,
And stood alone where both had stood
In every gentle scene;

And saw the glorious sun and sky,
And felt the balmy air,
And heard a thousand happy sounds,
And knew thou wert not there—

Oh! then I felt that all the charm
That made it bright was fled,
I turned away in bitterness,
And wept that thou wert dead.

And when I hear the silvery sounds,
We both have loved to hear,
And think that all their sweetness now
Will never reach thine ear;

Or read the books we both have loved,
Of verse, or learned lore,
And miss the eye, the voice, the smile,
That made it sweet before—

Or when through sad and lonely hours,
I long thy face to see,
And think that all this bitter grief
Is nothing now to thee;

Oh! then I feel from earth, from me,
Forever thou art fled,
And too, too keenly then I feel
That one so loved, is dead.

Religious & Moral.

For the Christian Secretary.

Warlike Preparations provoke War.

It is sometimes said, by persons yet in the leading-strings of inherited prejudice, and with little appreciation of the true safety of the principles of Peace, that all these comprehensive preparations for war are needed for the protection of the country against enemies from abroad. Wishing to present our cause, without raising any superfluous question as to what have been called "defensive wars," on which there are varieties of opinion among the opponents of War, let me say in reply—and here all can unite that if these preparations should be so needed at any time, according to the aggressive martial interpretation of the right of self-defence, there is much reason to believe it would be, because the unchristian spirit in which they have their birth, and which lowers and scowls in the very names of the ships, had provoked the danger—as the presence of a bravo in our houses might challenge the attack which he was hired to resist. Frederick of Prussia, sometimes called the Great—with an honesty or impudence unparalleled in the history of warriors—has left on record, most instructively prominent among the real reasons which urged him to make war upon Maria Theresa, that he had troops always ready to act. Thus did these preparations for War become, as they have too often shown themselves, the incentives to War. A careful consideration of human nature, whether as manifest in the conduct of individuals or of communities, will show that the fatal War Spirit derives much of its aliment from these preparations. Indeed, they unquestionably sow the seeds of

the evil, which some persons vainly imagine they help to avert. Let it never be forgotten—let it be treasured as a solemn warning of history—that it was the possession of troops always ready to act, that helped inspire that bloody War of seven years, which, first pouncing upon Saxony, at last connected itself with the strifes of England and France, and drew under its hostile banners, in the distant colonies across the Atlantic, even the savages of the forest.

But I deny distinctly that the preparations are needed for any self-defence. In the first place, it is difficult, if not impossible, to suppose any such occasion, in the Fraternity of Christian States, if War should cease to be an established Arbitrament, or if any State should be so truly great as to refuse to appeal to it. There is no such occasion among the towns, or states, or our extended country. There is no such occasion among the counties of Great Britain, or among the provinces of France. But the same sentiments of good will and fellowship, the same ties of commerce which unite towns, counties, states and provinces, are fast drawing into similar communion the whole Commonwealth of Nations. France and England, so long regarded as natural enemies, are now being known to each other, than only a short time ago, were different provinces of the former kingdom. And at the present moment, there is a closer intimacy in business and social intercourse, between Great Britain and our own country, than there was at the beginning of the present century, between Massachusetts and Virginia.

But admitting that an enemy might approach our shores, with purposes of piracy, or plunder, or conquest, who can doubt that our surest protection would be found not in the insane waste of previous preparations—not in the idle fortresses along our coasts, built at a cost far surpassing all our light houses, and all our colleges—but in the intelligence, union, and pacific repose of good men, with the unbounded resources derived from an uninterrupted devotion to productive industry! I think it may be assumed as beyond question, in the present light of political economy, that the people who have spent most sparingly in preparations for War—all other things being equal—must possess the most enduring means of actual self-defence at home, on their own soil, before their own hearths—if any such melancholy alternative should occur. Consider the prodigious sums that have been squandered by the United States, since the adoption of the Federal Constitution, in support of the War System, exceeding in all two thousand millions of dollars.—Surely, if these means had been devoted to railroads and canals, to schools and colleges, our country would possess, at the present moment, an accumulated material power greater far than any she now boasts. But there is another power of more unfailing temper, which would be hers also.—Overflowing with intelligence, with charity, with civilization, with all that constitutes a generous state, she would be able to win peaceful triumphs transcending all she has yet achieved—surrounding the land with an invincible self-defensive might, and, in their unfading brightness, rendering all glory from War impossible. Well does the poet say, with most persuasive truth:

What constitutes a State!
Not high-raised battlement or labor'd mound,
Thick wall or moated gate;
Not cities proud with spires and turrets crowned;
Not bays and broad-armed ports,
Where, laughing at the storm, rich navies ride;
But MEN, high-minded MEN.

Such men well possess a Christian greatness, which shall render them unable to do an injury to a neighbor, while their character, instinct with all the guardian virtues, shall render their neighbors unable to do an injury to them, and there shall be none to molest them or make them afraid.

The injunction, "In time of Peace prepare for War," is of Heathen origin. As a rule of international conduct, it is unworthy of an age of Christian light. It will be vindicated only on two grounds.—First, by assuming that the Arbitrament of War is the proper agency for deciding controversies between nations, and that the War System is therefore, to be maintained and strengthened,—as the essential means of international justice. Or, second by assuming the rejected dogma of an atheist philosopher, Hobbes, that war is the natural state of man. Whatever may be the infirmities of our passions, all must perceive that the natural state of individuals, in which they have the highest happiness, and to which they tend by an irresistible heavenly attraction is Peace. And this is true of communities and of nations, as well as of individuals. The proper rule should be, 'in time of Peace cultivate the arts of peace.' So doing you will render the country truly strong and truly great—not by arousing the passions of War, not by nursing men to the business of blood, not by converting the land into a flaming arsenal, a magazine of gunpowder, or an 'infernal machine,' all ready to explode—but by dedicating its whole energies to useful and beneficent works.

In condemning the War System, as a barbarous and most wasteful agency, the token and relic of a state of society alien to Christian civilization, we may except the navy, so far as it may be necessary in the arrest of pirates, of traffickers in human flesh, and generally in preserving the police of the sea. But after the present survey, it will be difficult for the unprejudiced mind to regard the array of fortifications and of standing armies, otherwise than as obnoxious to the condemnation which attaches to the War System. The fortifications are the instruments, and the army are the hired champions of the great Duel of Nations.

Tears Wiped Away.

"God shall wipe away all tears from their eyes." Tears are the visible and affecting expressions of distress; and, therefore, to say there shall be no more tears, is to say that all those causes of sorrow which exist in the present world shall be eternally removed. The text, therefore adds,—
"There shall be no more death, neither sorrow, nor crying;" because these are the causes which rend the hearts of men, and afflict their eyes with tears.

There shall be no more tears of separation. The longest and most painful separations are those which are caused by death; and what eye has not been dimmed with tears by this? He must have been unhappy indeed over whose unmoistened grave no tears are shed, and whose death has occasioned no regrets. But the number of these is few. Death rends all hearts. When Joseph died, the children of Israel wept sore. "My father! my father!" exclaimed Eliab, when Eliab was taken away from him. "O my son Absalom! O Absalom, my son, my son!" said the much-moved David, as he went up to the chamber over the gate, that he might weep alone. And when his friend Lazarus died, "Jesus wept." Well; be it so. To weep and to be wept is the irreversible decree as to man below; but then, so much the more welcome the state we hope for. A great voice is heard out of heaven, "And there shall be no more death." The sight would be a blot in the tabernacle of God. The rigid limb, the silent pulse, the breathless lip, the pallid cheek, the fixed and darkened eye,—these, these are not scenes for heaven. But this is the decree: "There shall be no more death." This shall render and perpetuate your friendships, and wipe the tears of separation away forever.

And with the tears of separation pass away all those which pain wrings from the tortured body, or sorrow from the wounded spirit. Martyrs, you have been racked and torn, but there is now no more pain for you; for, like your Master, you have exchanged your crown of thorns for a crown of glory. Patient sufferers from disease, you could weep, though you could not murmur; but wearisome nights are no longer appointed you. Nor does the spirit, full charged with its inward griefs, pour the flood into the eyes. No publican here smites on his breast, exclaiming, "God be merciful to me a sinner!" No Peter, the cowardly denier of his Lord, goes out to weep bitterly. No tears of shame and grief are shed over barrenness of spirit, and hardness of heart. Zion no longer cries, "The Lord hath forgotten me." "There shall be neither sorrow nor crying, nor any more pain."

And we may add, that there shall not be even tears of joy. For what do they suppose? The joy which finds relief in tears supposes a previous anguish, and that the change from one state to another shakes the feebleness of mortality. Or it supposes that we are so unused to strong emotions, that our measure of joy is soon filled up; that even the bliss of earth may be too copious for the contracted vessel of our hearts, and therefore so easily overflows in tears. But there shall be no such alternations in heaven; nor will the capacity for blessedness be thus limited. Joy will not be so much a stranger that we shall weep at meeting it. It will be a habit, not accident. It will be, not the transient flash which dazzles, overpowers, and disappears, but the fixed and steady element in which we shall live forever.

And the text gives the reason of all this: "The former things are passed away." And he that sat upon the throne said, Behold, I make all things new." How impressive and sublime is the scene thus presented! Under the throne of Him who is arrayed in the glory of the Father, lie heaven and earth, the present seat of death and sorrow, and pain. He speaks, and they vanish, and "the former things are passed away." He speaks again, and a new heaven and earth spring into being: "The tabernacle of God is with men;" and he that sitteth upon the throne saith, "Behold, I make all things new." What a dream will then our earthly sufferings and labors, our joys and our sorrows, appear! They have passed away, and a new world opens to our view to abide forever.

"With joy the sailor, long by tempest tost,
Spreads all his canvass for the distant coast;
With joy the hind, his daily labor done,
Sees the broad shadows and the setting sun;
With joy the slave, worn out with tedious toils,
Beholds the bliss that liberty bestows."

And if the sailor thus joys, though the tempest should be again braved; and the laborer, though to-morrow's sun must awaken him to new labors, and shine again on the fetters of the slave; what is that joy, when the howl of the last tempest sinks upon the ear, when the last labor is completed, and our chains fall off forever! Behold, he creates all things new! The heavens are new, the spirit new, society new, circumstances new; and new for this reason, that all is perfect, and all unchangeable.—*Watson's Sermons.*

A Thankless Thanksgiving.

"Is it thanksgiving to-morrow?" asked a poor laboring man as he was returning from his toil late on Wednesday. "Yes," he replied.—"Well, I suppose it will make no difference with me," he said in a sad tone and with downcast eye, and was silent. The fruits of his day's industry was upon his shoulder, and a little daughter at his side, whose young heart had given utterance to the thought that he was to be free, and thus began to learn what sorrow is; and thus silent end and they wended their way to the poor dwelling, not a home, where cold half-faded, and half fed, they were to pass a thankless thanksgiving.

How terrible is poverty, when it thus crushes the spirit! The father and even the mother might bear it alone, and stand

erect and cheerful; but the children! Was there ever a brighter sun than shone out on thanksgiving day? And yet to that poor man's home and heart it was midnight. The merry bells pealed out music to others, but a dirge to him; fathers and mothers, accompanied by their young throngs dressed out in gay attire and with faces beaming gladness, went up to the house of God together to return thanks in remembrance of the divine goodness; but he and his had no seat there; with decency of dress they could not appear there; and worse than all unsanctified poverty and the world's cold charity had so benumbed their moral sensibilities, that they had no wish to be there. Others gathered around the thanksgiving board loaded with more than heart could wish, and in the innocent festivities and congratulations of a family re-union spent the too short day and evening; while that same poor man had not one new article to spread upon his table, and pinching want did not suffer one muscle to relax upon his brow, or one merry note to escape from the voices of his children, or one gleam of gladness to play upon their faces. "It will make no difference with me!" They were sad words, and uttered in a sad tone, and ever since have been ringing out their terrible lesson.

Some are poor from the want of native good sense and sound judgment, their plans being miscalculations and their most vigorous efforts abortions. Some are poor from mere indolence and forcelessness, wasting their time in idleness, attempting nothing, as well as planning nothing, and having as little executive power of the muscles as of the will. Some are poor from intemperate habits, and these make a most numerous class, who waste what they earn in beastly dissipation, and earn nothing because they are dissipated. Some are poor from the very power of conscience, which forbids their accumulating wealth according to the loose morals of trade. Some are poor through the knavery of some practised land shark, whose mission it was to be in wait, and seek whom he might devour. Some are poor from the direct visitations from Heaven, which took away their health, or withheld the rain, or swept away their possessions by the deluge, or kindled the fire upon their dwellings, or sunk their vessels in the ocean. Some are poor, and these are more than all the rest, through the wise purposes governing the ordinary course of Providence, which sees the danger of wealth, and so arranges in a silent way the economy of temporal things, that the absolutely and comparatively poor shall be the many, and the rich and the well enough off the few. Prophecy announced that the poor shall never cease out of the land, and Christ foretold, that the poor should always be with us, and that not in the judgment but the mercy of Heaven.

It is well to give spiritual consolation; it is better with it to come down to the vulgar comforts of houses, bread, and clothing; it is well to labor to save the soul; it is better still to save the soul and body together. It is the flagrant vice of the church as of the world that it has hardly learned the first lesson of charity. All around and ever the great struggle with the many is to live; to which they direct every thought, on it expend every effort; and most unhappily of all, repulsed, frowned upon by surrounding comfort and affluence and disheartened by unavailing struggles, in too many instances the inner as well as the outer man becomes hardened by suffering; and reckless of the future as well as of the present in the desperation to which agony drives them, they give up to perdition soul and body together.

O ye who dwell in ceiled houses, and luxuriate on soft sofas, and tread upon Brussels carpets, and eat with knives and forks of gold and silver, and roll through the streets in lavish equipage, remember the poor! Remember the poor!—*Congregational Journal.*

Weeping Compassion.

The Rev. Albert Barnes, in closing a discourse on revivals of religion, uses the following impressive language in illustration of the Divine compassion for the souls of ruined and perishing men:—
A heathen monarch once rose up from his throne, and covered himself with sackcloth, and was followed by his court and nobles, and by all the people, in a solemn fast for three days. Who adjudges that the bosom of the king of Nineveh in this was swayed by any improper feeling? Another heathen monarch, at the head of two millions of men, sat down and wept. In a hundred years, said he, all that mighty host will be dead. The vision of Xerxes extended no further. He had no tear to shed over their doom beyond the grave. How different that feeling from the view which excited our Redeemer to weep! His tears fell because he could see beyond the tomb; because he saw the unending career of the never-dying soul; and knew what it was if the soul should be lost. And this multitude that we see in this city; this gay, busy, thoughtless, volatile, unthinking throng, that sweep along these streets, or dwell in these palaces, or that crowd these theatres or these assembly-rooms, where, oh where, will they be in a hundred years? Dead! all dead. Every eye will have lost its lustre; every frame its vigor; every rose shall have faded from the cheek; the charms of music shall no more entrance the ear; the fingers shall have forgotten the melody of the lute and the organ. Where will they be? In yonder heaven, or in yonder hell? Part, alas! how small a part! with ears attuned to sweeter sounds, and with eyes radiant with immortal brilliancy, and with a frame braced with the vigor of never-dying youth. Part, alas! how large a part! in that world, a view of whose unutterable sufferings drew tears

from the eyes of the Son of God! Each man that dares to curse Jehovah on his throne; each victim of intemperance and lust; each wretch on which the eye fastens in the lowest form of humanity, has an immortal nature that shall live beyond the stars, and that shall survive when the "heavens shall be rolled together as a scroll!" The shadowy vale of death will soon be past, and the thoughtless and guilty throngs will be found amid the severe and awful scenes of eternal justice! Christian, pray, pray, oh pray for a revival of pure religion in the guilty cities of our land.

TRUE PEACE.—True peace flows from subjection to Christ. Where Christ gives peace, there he sets up his government in the heart. "Of his government and peace there shall be no end." Christ is called "a priest upon his throne;" he brings the heart in subjection to him. If Christ be our peace, he is our prince. Whenever Christ pacifies the conscience, he subdues the lust.

TRUTH.—Truth is the most orient pearl of Christ's crown. Contend for the truth as one would for a sum of money, that it should not be wrested out of his hand.—This Christ takes to be an exulting of him, when we exalt his truth wherein his glory is so much concerned.

Advertisements.

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